The Wakitisu do not
323 make pottery, but they sometimes acquire pots from the Paresi in exchange for game or fish.

HUNTING, FISHING, AND COLLECTING

621 Today, at least, the Wakitisu band is a producing and consuming unit. Whatever a man or his family gathers is shared among the band. This, however, does not mean that the whole band goes out every day or that they keep together while out hunting, fishing, and collecting. Except
594 when the men go hunting such large game as the jaguar, tapir, and peccary, the acquisitive unit is the family. Every morning while Julio's band was camped in Utiarity a family or two could be seen going out, the husband walking in front armed with bow and arrows, the wife following
[482 and carrying a burden basket on her back and a
85 baby strapped on her hip, an older child following
222 her. As they move slowly along they collect fruits, nuts, insects, snakes, ants, lizards, rats,
226 wild honey, and a great variety of grubs or larvae. When they come to a pond they wade around with small baskets in their hands and scoop out small fish. On one of these trips I observed them
[252 catching fish that were only 2 inches in length.
262 These were later thrown on hot coals and eaten without being cleaned. Small birds no larger
223 than a sparrow are shot if the man can get near
222 enough to use his bow and arrow. If they come
[314] to a buriti stalk of the right size they will cut it down, put it into the burden basket, and take it
313 to camp. On their way home they will usually pick up dry firewood. Thus, when a family returns at nightfall the basket will be full of a wide assortment of foods and useful materials.

224 Monkeys, deer, and large birds are generally
[197] stalked by a single hunter, particularly if he has a gun. Julio and Marciano each owned a shotgun and quite often hunted alone. If a man goes out in the morning and runs onto a group of peccaries he will hurry back to camp, and all the men will then go to where the peccaries are feeding. When they hear the peccaries the hunters will form into three files, one heading directly toward the pigs, the other two flanking the game on each side. When near enough the middle file stops and spreads out, the other two files then slowly surround the pigs. As the flanking movement is going on the pigs sometimes move, but the middle group of hunters maintains contact

224 to me not to say anything. Later that day he
264 returned to the spot, built a fire, roasted the snake,
and ate it by himself.

224 Caymans are hunted by first finding their hide-outs under logs or overhanging banks. When one is found under an overhanging bank the hunters peel a number of slender poles and begin to thrust them down through the bank to force the cayman out. Men are stationed above and below the spot, and as the cayman comes out he is shot. When he hides under logs the hunters feel for him with their feet. The hunters are so nimble that few of them get bitten. The large rodent, paca, is also hunted in this way, for it hides in holes under overhanging banks.

The large water snake, anaconda, is hunted in pools where it lies in wait for game. When the hunters have trailed an anaconda to a water hole they keep shooting arrows into the water until they strike it. The first strike then indicates where the snake is, and they continue shooting until the snake weakens and can be pulled out. Sometimes the snake grabs a hunter by the arm, but the others are there to assist if anyone gets into difficulties.

Small anteaters are dug out of holes but the larger kind which does not go into holes is hunted by two men armed with clubs. The men chase it, one on each side, and as the anteater turns on one he strikes it on the nose with his club and then jumps into a tree. The other hunter then strikes it. This continues until the anteater dies.

Monkeys are chased from tree to tree until they tire and come down to hide in a hole in the ground. Dogs can then overtake the monkey or he can be shot or dug out of the hole. Deer usually do not fall when shot, but the hunter chases the wounded deer until he can shoot more arrows into it, especially into the legs.

[278
184] Although the Western Nambicuara are said to use arrows poisoned with curare, the Wakitisu say they do not use curare but that they know how to prepare it and that they formerly used it in raids. As arrows do not penetrate bone, the hunter tries to shoot at an angle so that the arrow will enter the chest cavity, or he will aim between the neck and the shoulder bone.

● 223 The Nambicuara hunt and eat all birds except the urubú. Large rheas are not hunted because it is difficult to approach them on the open sa-

223 vanna, but they hunt for rhea eggs and the young birds.

224 When hunting caymans they do not use the word "cayman," nor will they take their eggs for fear of angering the mother cayman. After [535] a jaguar or tapir is killed the hunters sing and dance the following night.

Every group hunt has a hunt leader who is an experienced man. He tells each man exactly what he is to do. Hunting such animals as peccary, tapir, and jaguar demands careful teamwork. If the band splits up to hunt, the band chief will appoint the hunt leaders. If any man disobeys the hunt leader he will take the man's bow away from him and send him back to camp where he has to listen to the ridicule of the women. This is considered a great humiliation and happens only seldom and then to youths who are, as yet, inexperienced and overanxious to make a kill.

226 As the Nambicuara hunt along the banks of the rivers they are always ready to shoot any fish that happens to come near the bank. Sometimes they stand in one spot for hours waiting for pacú or matrinchã to pass near the bank. Certain berries which the fish like to eat are often thrown into the water to bring fish to the surface. At other times they tie a piece of broiled meat onto a stick and push the stick into the bottom. A man then stands on the bank, sucks air through his cupped hand, and as he lets the air out with a grunt he motions with his hand as if beckoning the fish to come near. This appears to be a magical act, for the Nambicuara claim that the fish understand the call. Sometimes they even talk to the fish saying that they have brought fat meat for them.

[824] Timbó fishing is practiced in the shallow cut-offs of the main streams. First the pond is dammed off, then bundles of timbó vine (*kéats*) are thrown into the shallow water and beaten with sticks until the vines are crushed, the bundles are then doused in the deeper water. As the fish in the ponds are very small, they are scooped up with baskets, either the cylindrical burden baskets or a shallow square basket. They also use a conical trap made on the spot from a few sticks which they thrust into the weeds where the fish are hiding. When they have finished with this trap (*tendru*) it is thrown away. Compared with the efficient equipment and methods in the Upper

411 (1) The *hápsaru*, an arrow which is used for shooting monkeys and large birds, is made by lashing an inch-long slender barb of siriva palm or piuva about an inch back from the sharpened point of the foreshaft.

[223 224]

[227] (2) The *saláiru*, or fish arrow, is made by lashing four slender points of wood about 2 inches long to the end of the foreshaft. This arrow need not be feathered. Today wire is sometimes substituted for the wooden points.

[223] (3) The *dánkiru*, or blunt bird arrow, used for shooting small birds, has a separate piuva foreshaft, the end of which forms a rounded flat surface about an inch in diameter.

[224] (4) The *hápiru*, or big game arrow, has a broad split bamboo point about 12 inches in length which is lashed to the foreshaft. As the bamboo point is slightly grooved along the center, the foreshaft lies along the groove permitting it to be lashed firmly to the tapered sides of the point. Formerly curare poison was smeared along the groove. This was also the arrow used in war.

Sometimes a bamboo point is serrated on one or both sides. In former times, this arrowhead was poisoned with curare. It was attached loosely to the shaft so that when it struck an animal it became detached from the shaft. This arrow was used against big game like the jaguar, tapir, deer, and against human enemies.

The bow is held in a vertical position when shooting; the arrow is held with the thumb and forefinger while the middle and ring finger pull the bowstring, with the arrow resting against the hand side of the bow.

283 Cordage is made from the fibers of the tucum and buriti palms and from cotton. The tucum palm (*Astrocaryum tucuma*), *kaitáru*, provides not

[306] only fiber but the hard shell of the nut is used for making the black, round, flat necklace washers,

[252] and the thorns from the trunk are used as spikes in the manioc grater. Tucum twine which is a little stronger than buriti twine is used for bowstrings, for stringing beads, and for many other purposes. When a man needs tucum twine he sends his wife to gather the palm leaves. As the young trees grow in clumps, it is a simple matter for the woman to cut off a number of fronds. The woman then takes a long slender leaf, bends it double in the middle so that the woody fiber breaks, then doubles it back and pulls downward

000 [245] The Tagnani also use a kind of fish trap.

[411] A rare type of blunt arrow is designed for the capture of birds
223 which serve as playmates to Nambicuara children.

The birds are felled by the impact and caught easily. Some
231 become used to their cruel captivity; a woodpecker (Colaptes
[225] campestris, Vieil) was occasionally imprisoned by a boy under a gourd. No sooner did the child remove the cup than the bird, instead of flying away, would perch upon him. It is true that the Indian nourishes his domesticated birds very well: he constantly feeds them from his own mouth, gently gorging them.

[Fig. 59]

To our intense surprise, as the cephalic measurements of an Anmize woman were being taken, a baby rat fell from the nape of her neck where it had apparently been living cozily, hiding in her hair as in the grass where it was born.

[225] Doves (Chamepelius talpacoti), young vultures (Sarcoramphus papa, Catharista atratus brasiliensis, Bonap), monkeys and small owls are also domesticated in the Serra do Norte.

Before the days of the Rondon Commission, the Nambicuara were not familiar with the ox, the mule or the dog. They are still afraid of the ox because of its horns; they have a liking for the donkey, whose meat they find similar to that of the tapir.

[246] They are now good friends of the dog, which at first frightened them greatly; they steal a few whenever they can, and these dogs quickly take a fancy to [the Indians] because they are so well fed. In the master's eating gourd there is always room for the dog's muzzle.

855 They carry their children in a strap slung over the shoulder and across the chest, which the Cocozu make with straw and the others with cotton.

484 They take along everything they own on the shortest excursions; this is a nomadic habit surviving among a nearly sedentary people.

241 A population as large as that of the Serra do Norte would be unable to subsist exclusively on hunting and fishing. The Indians would be forced to travel far and wide in search of food; they would have been annihilated long ago, or else deprived of those characteristics which only their isolation could maintain.

/216 cont./

224 278 411 [303] The poisoned arrows are intended for hunting certain animals, some large birds, cervids, and especially monkeys.

Birds wounded by one of these arrows fall almost immediately.

A monkey mortally wounded with an ordinary arrow or even a bullet often remains hanging from the branches. Under the action of curare it holds itself immobile at first, then begins to tremble and falls several minutes later (five to 10 at the most) as soon as paralysis is produced.

A peccary or small deer such as the Cervus campestris wounded in the body runs for one or two minutes, then stops exhausted, is attacked by tremors and lies down.

The tapir, very large, resists a long time; it can run for two hours before stopping; hence the Indians do not hunt it with curare.

[262] [262] /217/ The meat of animals killed with curare may be eaten without harm; the Ñambikwara of the Juruena content themselves with cutting away the flesh around the wound impregnated with poison and colored yellow; the Çabanè do not even take this precaution.

278 411 726 Poisoned arrows are also used for war; this is perhaps their principal object among many Ñambikwara groups, who possess only a very few specimens during normal times.

None of the Indians know of an efficacious antidote. According to our informants wounds in the trunk would always be fatal to men. By immediately drawing out the arrow, it might be possible to survive a wound in a limb; in order to make their extraction more difficult, the points of the poisoned arrows, especially those of the Çabanè, are very lightly attached to their shafts.